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GURUKULA SAMACHAR.

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THE VEDIC MAGAZINE

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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SOCIAL UNREST AND ITS REMEDIES.

Preamble. Full of mighty extremes is this little world of ours. Look where we will, this same phenomenon confronts us in all its complexities. The creeping Amoeba, or the "microscopic subtlety" whereby the tiny spermatozoon transmits to the next generation the qualities and peculiarities which go to make up a human form, and the huge elephant have their parallels in human society. Ever since the creation of this world differences in virtue, intellect, beauty, elegance, skill, strength, courage and their constant companions—wealth, power praise, esteem and consideration–have manifesed themselves in magnitude stupendous out of all proportions and subtleties inexplicable. In every clime and country, only a few men have left an ineradicable mark in the memories of men while millions and millions of human souls who saw the light of day with them, did but

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" Crawl from cradle to the grave
As slaves, nay, as bondsmen of a slave
And were callous save to crime ".

Law of Karma. How and why such a phenomenon occurs is not for us to explain at present. We see that it does occur. Inscrutable are the ways of Providence. We can only say that great men are the luminaries of the firmament of time and it is now and then that

" Trailing clouds of glory do they come
Fom God who is our home."

But such an important phenomenon can not so easily be shelved. The question still arises whether these apparent inequalities are iniquitous or just. The Aryan Shastras have sought its explanation in the Law of Karma — that living beings here below reap the fruits of their actions, both past and present. Whether or not this fundamental law of human life has been recognised as true by the civilized world of to-day, none can gainsay that it has not been seriously objected to or that nothing better has been presented to unravel the mystery which envelops this subject.

No Rational Sanction. However vigorously religions may " vindicate the ways of God to man " and cry hoarse that men should be patient with their lot, human nature can not but revolt against these notorious and mischievious differences. Imperial palaces; kingly mansions, lordly villas, pompous processions, chafing, foaming and fleeting horses, orgies, balls and feasts, all these on one side; poverty, misery, degradation and disease on the other. Such has been and is even now the division of society. And alas ! the gulf instead of being cemented is ever widening. Is there, then. any rational sanction for this marked contrast ? The answer is positively in the negative and such has been the emphatic conclusion of Benjamin Kidd in his "Social Evolution." The disinherited classes naturally look upon the social order as the most disorderly,

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chaotic and iniquitous. They wish from the bottom of their hearts to demolish these laws and institutions which eternalise their shame and are the source of thousands of pains, heart-burnings and humiliations.

Remedies. Many schemes from Socialism to Individualism have been given to the world by eminent men, but almost all of them suffer from the over-enthusiasm of their advocates. It shall be our main object to show that socialism and individualism, pure and simple-the two principal schemes for the regeneration of mankind — are both inadequate; and that unless the organization of society is based upon the Vedic Institution of the Varn Ashram, the struggle for filthy lucre can not be stopped.

However, we ought first to see whether these so called mischievious differences be not the creation of the imagi nations of pessimists, only fog and fustian, a mere phantom of which the substance is not to be found on this planet. It were good if these differences had been non-existent, but alas ! the historian's pen and the painter's pencil have painted the picture of the pitiable poor in blackest colours. We propose to deal in this article with the condition of the disinherited classes from the earliest times to the present.

Slavery. It is believed by evolutionists that our society has evolved out of the three marked stages of slavery, serfdom, and wage-labour. Slavery, the oldest institution, has played a considerable part in the history of mankind. In presenting a dark picture of human nature and a black list of all the evils universal in the days of slavery, words are inadequate; and perhaps, even the greatest pessimist, cynic or calvinist would miserably fail in this attempt. When the origin of slavery is understood, the true portrait of the slave shall of itself stand before our imagination. Men kiddnapped and shipped off to the plantations for working in the fields or workshops, certain criminals as

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thieves and debtors, and captives in war instead of being slain and eaten, were enslaved by domineering nations. These miserable creatures — playthings of Atropos and the revenging Fury— exchanged their forfeited lives for perpetual slavery and were hence doomed to toil day and night at the sweet will of their cruel masters. In Greece, Rome and Phoenicia slaves formed by far the greatest part of the population. Myriads of them served as rovers on board the merchants-men and men-of-war. Agriculture and manufactures were despised because they were conducted by the slaves. The daughters and wives of the slaves were made the concubines of their masters and other superiors. Thus while shame and dishonour dulled their sensibilities; hard labour performed under the driver's lash with rough food, tattered clothes and foulsome stalls enfeebled their bodies.

Could any one expect humane treatment of these slaves by their masters— monsters who had been hardened by the constant sight of the most appalling miseries, corrupted by sneaking flattery and sycophancy and given to license and libertinism of every description? The masters alone were men, all others were beasts, nay, even worse than beasts. The slaves were as dust under their feet with the difference hat, when trampled upon they sharply felt the torture. But those masters "like the famished wolf that having once tasted human flesh, disdains all other food" grew enamoured of domination as the greatest of pleasures and treated their slaves with ever-increasing severity.

Was it possible that human nature should be thus severely handled for ever? Why should the Plebeians be disinherited of the rights of man? Why should they be deprived of the necessaries, what to speak of the comforts and luxuries, so exclusively monopolised by the Patricians? Why should they having the attributes of man— the noblest work of creation— be treated worse than beasts? Such

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were the questions which spontaneously and frequently forced themselves upon the oppressed.

Feudalism. Ten centuries after when feudalism began to spread over the western world, society was again divided into two irreconcilable camps of the lords and the vassals. Long familiarity with wealth and power corrupted the lords, and the inhuman and barbarous practices that had blackened the period of slavery, began to grow rank apace. Vast primal forests were transformed into smiling plains which it was necessary to water with the sweat of men and in which slavery and misery, unrest and discontent, hatred and contempt, were soon to bud and grow with the harvests.

It was a period when liberty did not exist, equality still less and the laws far from aiming at their re-habilitation were employed to maintain the rich man in his wealth and the poor man in his misery and subjection. All forms of liberty were constantly and ruthlessly suppressed and inequality formed the basis of society. There was inequality between men, inequality among public officials, inequality before the bar of justice, inequality in taxation, inequality in church.

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In one word, from top to bottom the whole system was saturated with inequality, injustice and inhumanity. The barbarous treatment of the lower classes in the feudal age is not our subject. Its manifold evils grew to a head in France. Flesh and blood would no longer tolerate these differences and at last levelled down all the odious distinctions of the rich and the poor, of the powerful and the weak, of the master and the slave, by means of the greatest Revolution the world has ever seen since the birth of Christ. For details, De Tocqville's " France before the Revolution and " Meaning of History " by F. Harrison may be studied with much profit.

What we want to impress upon the minds of our readers, is the sternly prosaic fact that *human nature can not*

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long endure suppression of liberty, oppression and exploitation. When howling winds surcharged with injustice are blowing a portion of mankind hither and thither; when the surging waves of inequality are devouring the consciences of men; when the whole sky is overcast with darkened and darkening clouds of ignominy, peculation and voilence, which roar and thunder and strike terror into the hearts of the people; when all these threaten the world with utter extinction; when in short, the ship of the state is ready to sink in the devouring gulf of dull oblivion, it is then that some noble souls appear to reconstruct society. How true are the words of Lord Shri Krishna when he says :—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मनं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

Capitalism. But alas ! the reformation which was bought at the expense of so much blood-shed, was not long destined to operate upon mankind. The monstrous capitalism chained the society in iron fetters and again the same cycles of injustice, inequality and oppression began to recur. Look at any country where capitalism is growing apace and you will see barbarism— naked barbarism under the brightest veneer of the so-much boasted twentieth century civilization. Dive deep and you will notice the strange phenomena of chronic want, destitution and despair; jobbery, beer, and balderdash; corruption, peculation and violence; and depravity, crime and confusion. Pinching poverty, abject misery, heart-rending privation on the one hand; unrestricted licenciousness, unspeakable vices, unchecked exploitation on the other, reign supreme in these days.

Is there a man with a heart beating for humanity who would not shed a tear or two at this great and appalling

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mass of human misery ? Is there none who would save this vast portion of mankind that is being perpetually dehumanised demoralised, diseased and brutalised ? What, is there none who would save the improvident, the lazy, the vicious and the criminal; none who would find honourable professions for the thief, the harlot, the drunkard and the sluggard ? Is there none again who would pull out of the horrible pit and the miry-clay those victims of society that are sinking to perdition ? Would none dispel the black despair which hath wrapt itself round and round every faculty of mind and body of these dejected millions ? Would none open his ears to the reverberating echoes of the bitter cries of the sunken millions— cries with which the whole atmosphere is ringing far and wide ? Lastly, would none raise those miserable creatures who pass their whole life in vice, shame and infamy-things whose penalty is disease, degradation and death, but which at first are hidden from sight ? In short, would society allow the existence of a " perfect quagmire of Human Sludge" ?

We are not needlessly blackening human nature as it now actually is. Perfecter pictures are given by Henry George in his "Progress and Poverty," by Bellamy in his "Looking Backwards ;" by Sir Charles Booth and Major Booth, and a host of other eminent writers. The position of Karl Marx does not a little suffer from his great enthusiasm or his Utopian schemes, but when he lays bare the condition of the labouring classes, he is true *ad verbatum*. If some of these authors were extremists in social reconstruction, Spencer and Huxley were sober thinkers and their writings ought to carry great weight. At the sight of this great mass of wretchedness Huxley gives way to despair and if no remedy is to be found for it, he would gladly "*hail the advent of a kindly comet to sweep it all away.*"

General Booth. Even when we give a few quotations from some of these great men, we shall do

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nothing but touch the mere fringe of the evil. When we first cast a glance at the chart given by G. Booth in his "Darkest England and the Way Out," our hairs stood at an end and we are sure, the same would happen to all. The stoutest heart must sicken at the loathsome sight of the black list of the evils perpetrated in England. Drunkenness, adultery, fornication, prostitution, reviling, gambing theft, unrighteousness, unbelief, deceit, hypocricy, hatred, pride, envy, avarice, covetousness, murder, suicide, destitution, poverty and misery, pauperism, beggary, anarchy, outrage, sweating, slavery and homelessness—such are the sins and such the condition of the greatest and richest country of the civilized world. What of poor India then?

There are so many passages which we would fain quote from G. Booth, but we recoil from such a dreadful task and request our readers to read his book themselves.

Rousseau. Rousseau, the prophet and founder of modern Democracy, the forerunner of modern socialism, the most powerful advocate of the cause of the dumb millions, could not bear the sight of the wearied drudges toiling day and night and the misery they were sunk in, and thus wrote his "Discourse on the Origin of Inequality." He thinks that to such an extreme degree has man become denaturalized that we have finally a "*handful of the powerful and rich at the summit of grandeur and fortune, whilst the crowd crawl beneath in obscurity and misery; the first not really valuing the things they possess, unless so far as others are deprived of them, and who, without other change of state, would cease to be happy if the people ceased to be miserable,*" their misery giving a relish and a sense of enjoyment, their pain an added pleasure—a terrible accusation but one which is substantially true. He proceeds in his indictment:—"The people are oppressed; their rights are extinguished; their murmurs are treated as Sedition; their goods are forcibly taken from them in the shape of taxes, whilst

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mutual dissensions and hatred are sown amongst them by their chiefs and rulers, in order that they may be the more easily held in subjection the more they are divided."

Indian Poverty. The problem of Indian poverty constantly and pressingly clamours for solution and when we are seeking a panacea for all social evils, we ought not to ignore our own country. Its true picture has been very painfully sketched by Digby in his "Prosperous India" and Dadabhoy in his "Poverty and Unbritish Rule of India." Look at the 300 millions of the Indians and you will realize that the destitution and poverty of England are not even a moiety of those of India. Turn your eyes wherever you may, hideous poverty and heart-rending degeneracy will face you here, there and everywhere. Just for a moment, think of the penury and squalor, the misery and filth, the sordidness and sinister aspect of the dwellings in which most of us live. Just turn your attention to the small black rooms and sombre houses, giving abode to a dozen of men huddled together; to the nauseaus air which they breathe; to the offal and putridity which render every corner ankle deep with elements sufficient to engender a hundred pestilences. Pass through the Indian villages and you will find that moneyed men grind the poor, helpless and dumb-masses and raise their castles and palaces by the mortar of human blood and bones. They treat their own people—their poorer friends and relatives—as so many dogs and hogs, while themselves lolling in luxury. You will see millions, in fact from 40 to 80 millions of your brethren, homeless, breadless, and helpless who have not ever a piece of rag to protect their shame and to save them from the pinching cold of December, or any hut to keep off the wintry winds and the hot blasts. Forty millions of human souls! are they the sons of God, created in His own image or lanky scare-crows and living monuments of famine, suffering and privation? Are they the descendants of the Indian Rishis who never dreamt of famine and plague, or are

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they the Incarnations of famine and have Plague as their constant companion to console them, to cheer them up and eventually to give them perfect rest? *Are they alive or dead? Dead, absolutely dead are they materially, socially, morally intellectually, spiritually and politically. With naked skeleton bodies, rushing out eyes, upturned hands and weak wailing voice, they pray for "Food, Food and Food," but the Twin Devils: Destitution and Despair are making a terrible havoc in their serried ranks.*

Landless, joyless, helpless, hopeless;
Gasping still for bread and breath,
To their graves by trouble haunted,
India's helots toil till death.

Such is India and her people, and still it is but a poor picture of the real misery and poverty that reign supreme in this land of the Rishis. Just read through the following lines of the Grand old Man of India.

"In my paper on "The Poverty of India" I have worked out from official figures that the total income of B. India is only Rs. 20 *(40s., or, at present exchange, nearer 30s.) per head per annum.* It must be remembered that the mass of the people cannot get this average of Rs. 20, as the upper classes have a larger share than the average..... *The income is, at the outside, Rs. 20 and the cost of living Rs. 34. No wonder then that forty or eighty millions or more people of British India should 'go through life on insufficient food.'*"

Again in his paper "India must be bled," he writes "It is no wonder that the time has come when India is bleeding to death."

Lord Salisbury said that "as India must be bled, the lancet should be directed to the parts where the blood is congested, or at least sufficient, not to those parts already feeble from the want of it."

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Gokhale's opinion. Shriman Gokhala has compared the material conditions of India and England in measured words and true and we can not forego the temptation of quoting him in full because none is a better representative of sobre and thoughtful men. In his lecture on "England's Duty to India" he thus goes on :—

"That the mass of the people in India are at present sunk in frightful poverty is now admitted by all, including the most inveterate official optimist. A few facts, however, may be mentioned to bring this home clearly to your minds. Your average annual income has been estimated at about £ 42 per head. Ours, according to official estimates, is about £ 2 per head and according is non-official estimates, only a little more than £ 1 per head. Your imports per head are about £ 13, ours about 5s. per head. The total deposits in your Postals Savings Bank amount to 148 million Sterling and you have in addition in the Trustees Savings Banks about 52 million Sterling. Your total paid, up capital of joint- stock companies is about 1900 million Sterling. Ours is not quite 26 million Sterling and the greater part of this again is European."

Digby's Book. Mr. Digby's "Prosperous British India" is invaluable for all who are anxious to see India behind the theatrical scenes. It is one appalling mass of facts and figures whlch strike like thunderbolt upon its readers and the feelings of pain and pity are aroused to their inmost depths as we go through its pages. The chapter on famines reveals the most shocking and dismaying facts and in studying it we were reminded of the memorable words of Edmund Burke that "there is still a lower deep in the lowest deep." Some of the figures are given below. Digby has shown that from the 11th century to the 18th only eighteen famines occurred, while in the small period of 25–1875–1900, the same number of famines did make a terrible havoc all over India. It is most significant and still more significant is the fact that *the mortality of these few years was twenty-six times as much as that of the Seven centuries put together.*

Again, the number of deaths in all the wars of the world from 1793 to 1900 was about 5,000,000, while mortality in India alone from famines within nine, years amounted to 19 millions, that is, half as much as that of England, Scotland and Ireland. To put these figures in a more impressive form one should say that "*two*

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British subjects passed away from starvation or starvation induced diseases in every minute of every day and every night from January 1st 1889 to September 30th 1901."

All the figures given above speak for themselves and nothing can be added to their force by further comment.

Conclusion. From this brief review of the histories of the various countries and the opinions of many eminent men we have attempted to show that the social ills are not as fog and fustian, not the phantom of our own creation, but that they do now exist in full reality all over the planet and have made their presence felt in European countries from times immemorial. This Frankenstein has not been raised only yesterday by capitalism, but has existed in different shapes and forms in the various stages of European Evolution.

To remove misapprehension we may add that we are not pessimistic. Infact, none can deny that the condition of the labouring classes has much improved, that their standard of living has been raised, that better accommodation, better education, better environments have been created. Social unrest and discontent are enormously growing up of late because there is now a general belief that there should be secured to all citizens, the conditions under which civilized life is possible, because the differences between the rich and the poor are becoming stranger day by day, because the relations between the capitalists and the labourers are stiffening and lastly, because through general advancement, human nature is becoming intolerant of misery, suffering, starvation and oppression. The standard of living expected by the upper classes and desired by the lower is becoming higher and higher at every hour of every day and night and the race cauldron is bubbling fiercely. The people can not keep pace with the widely galloping colt of society and hence those who are left behind or trampled and crushed beneath the thousands of iron-clad

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hoofs, can not but see with dismay and horror the social laws and institutions which accentuate, nay perpetuate such a wreckage and thus contribute to their death, decay and degradation. They fully perceive the truth of the undying words of Goldsmith.

"Ill fares the land, to hastening ills a pray,
Where wealth accumulates and men decay."

When, therefore, inspite of all the improvements and best intentions of the few, there remains much that is deplorably wretched we ought to find some remedy to remove these evils, and this shall form the subject of our next articles.

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LOGICAL SUTRAS.

Chapter III

KINDS OF PROPOSITIONS.

115 Terms standing alone incapable of expressing truth.

116. Joining of terms therefore needful to complete meaning.

117. This joining gives proposition.

118. Which grammarians call sentence.

119. But although every proposition a sentence, every sentence not a proposition.

120. Word proposition derived from Latin pro, before and pono, I place.

121. Hence means laying or placing before.

122. But what ?

123. The result of an act of judgement.

124. So proposition involves comparison.

125. And has three parts: two terms and copula or connecting verb.

126. As in " Gold is a yellow substance ".

127. First term subject.

128. Second, Predicate.

129. Propositions: Affirmative, Negative, Universal, Particular, Singular, Indefinite, Exclusive, Exceptive, Explicative, Essential, Ampliative, Tautologous, Pure, Modal, True and False.

130. Of these Affirmative, Negative, Universal and Particular most important.

131. Affirmative aserts agreement between subject and Predicate.

132. As in " All metals are elements ".

133. Negative, difference, discrepancy or disagreement .

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134. As in " Gold is not easily fusible ".
135. Propositions affirming Predicate to belong to whole subject, Universal.
136. As " All birds are animals ".
137. If only to a part, Particular.
138. As " Some animals are quadrupeds ".
139. Distinction of Affirmative and Negative based upon quality.
140. That of Universal and Particular upon quantity.
141. Affirmative, Negative, Universal and Particular, Categorical Propositions.
142. Their symbols A E I O when combined.
143 Universal Affirmative A.
144. Indicated by ' all ', ' every ', ' each ', ' any ', ' none'.
145. Universal negative E.
146. Indicated by ' no ', ' not ', ' none '.
147. Particular Affirmative I.
148. Indicated by ' some ', ' certain ', ' a few ', 'many' and ' most '.
149. Particular negative O.
150. Indicated by signs of E with limitation.

Chapter VII.

OPPOSITION OF PROPOSITIONS.

———o———

151. A and E contraries.
152. I and E contradictories.
153. So also A and O.
154. A and I subalterns.
155. So also E and O.
156. I and O subcontraries.
157. Contraries opposed.
158. Contradictories inconsistent.

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159. Subcontraries opposed yet consistent.
160. Subalterns one under the other.
161. Of contraries both never true.
162. And both may be false.
163. Of contradictories, one always true and one false.
164. Of subcontraries only one false.
165. Sometimes both true.
166. Of subalterns, Particular true if Universal true.
167. But not vice versa.
168. That is, if A true, E false, I true, O false.
169. If E true, A false, I false, O true.
170. If I true, A doubtful, E false, O doubtful.
171. If O true, A false, E doubtful, I doubtful.
172. In necessary matter A and I true, E and O false.
173. In contingent matter, I and O true; A and E false.
174. In impossible matter, E and O true; A and I false.
175. Necessary matter that which affirms A.
176. As " man is mortal "
177. Contingent that which limits Universal.
178. As ' men are sincere '.
179. That is, some men, not all.
180. Impossible that which affirms E.
181. As " no man is mortal '.
182. This part of Logic very important.

Chapter. VIII.

DISTRIBUTION OF TERMS.

183. Distribution of terms in Propositions essential to right reasoning.
184. Distribution means taking universally or referring to all parts.
185. A distributes subject only.
186. As in " All metals are elements."
187. E both subject and Predicate.

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188. As in " No metals are compounds."
189. I none.
190. As in " Some metals are brittle substances."
191. O Predicate only.
192. As in " Some metals are not brittle substances."
193. Formula = *As eb in op.*
194. Meaning, A distributes subject, E both, I none, O predicate.
195. Or A = D U (Distributed Undistributed.)
196. E = DD (Distributed Distributed.)
197. I = UU (Undistributed Undistributed.)
198. O = UD (Undistributed Distributed.)

Chapter IX.

CONVERSION OF PROPOSITIONS.

199. Conversion means transposition.
200. That is change of Subject and Predicate.
201. Original proposition, Convertend.
202. When changed, Converse.
203. Conversion is of four kinds.
204. Simple Conversion, Conversion by Limitation, Conversion by Negation, and Conversion by Contraposition.
205. Conversion by Limitation sometimes called Per Accidence.
206. Simple conversion transposes Subject and Predicate.
207. And applies to I and E only.
208. Thus " Some metals are brittle substances " (convertend.)
209. Gives " Some brittle substances are metals " (converse).
210 Again " No metals are compounds " (convertend).
211. Gives " No compounds are metals " (Converse).

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212. Conversion by Limitation or Per Accidence consists in passing from Universal to Particular and then transposing.

213. Thus from "All metals are elements" (convertend) we get "some elements are metals" (converse).

214. Limitation applies to A only.

215. First changing convertend into affirmative and then converting simply gives negation.

216. Thus from "Some existing things are not material substances" (convertend), we get "Some immaterial substances are existing things"

217. This process peculiar to O.

218. Taking negative of Predicate of A as new Subject and affirming universal negative of old gives contraposition.

219. Thus from "All metals are elements" we get "All not-elements are not metals"

220. This applies to A.

Chapter X.

IMMEDIATE INFERENCES.

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221. Inferences are of two kinds.

222. Immediate and Mediate.

223. Immediate direct deduction.

224. Mediate, through a third or middle term.

225. Mediate Inferences Syllogisims.

226. Three kinds of Immediate Inferences.

227. (1) Immediate Inference by Privative Conception.

(2) Immediate Inference by Added Determinants and

(3) Immediate Inference by Complex Conception.

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228. First sometimes called Obversion.

229. And consists in passing from Affirmative to Negative and from Negative to Affirmative.

230. As in the following illustrations :—

A. All metals are elements.
E. No metals are compounds.

E. No men are perfect.
A. All men are imperfect.

I. Some men are trustworthy.
O. Some men are not untrustworthy.

O. Some men are not sincere.
I. Some men are insincere.

231. Second consists in joining adjectives or other qualifying words both to Subject and Predicate.

232. Thus from "All metals are elements" may be inferred that "all heavy metals are heavy elements."

233. But too bold an application of this to be avoided.

234. Third closely resembles second but is a little more extended.

235. Thus from "All metals are elements" may be inferred "a mixture of metals is a mixture of elements."

236. Bold deduction, however, to be guarded against.

237. Inferences very important.

238. And should be carefully studied from the text.

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THE MESSAGE OF THE ARYA SAMAJ.

The Message of the Arya Samaj is a Message of the Kings of Kings, addressed to all his loyal subjects, in countries, North and South; and East and West; to all races, black and white; brown and yellow. It is a message of Peace, Joy and Holiness. It promises the establishment of the Kingdom of Heaven on earth. It grants absolute autonomy to us all in the domain of self. It was drafted, in the Post Vedic period, by the Philosopher-Statesman, Lord (Bhagwan) Manu, the greatest lawgiver of our race. Before its promulgation, it was thoroughly considered in the Parliament of Rishis. It comprises ten Articles of Faith. Its first draft by Manu has been slightly altered, to suit modern times, by that great Rishi, Sanyasi and Patriot, Maharshi Swamy Dayanand Saraswati, the Dictator ordained by Heaven to marshal forth the wavering soldiers of the Vedic Faith, to lead them to the battle-field of *Dharma*, and to march them to victory against the combined forces of ignorance, superstition and folly.

What is the executive body, which shall apply for our benefit these boons granted to us by our all knowing Father? It is the body called the Arya Samaj the surviving body of Dayanand. Dayanand is not dead. Who says he is dead? He lives to day as hale and as hearty as he did when he functioned on this physical plane a quarter of a century ago. He has his busy brain working on the holy heights of the Himalayas, at the holier shrine of Hardwar, at the holiest seminary of Gurukul. Yes! His brain is equally busy at that active centre of *Dharmic* life, the Dayanand Anglo Vedic College, Lahore. The indomitable will that enabled Dayanand to preach the Vedic *Siddhantas*, amidst unpopularity and opposition, survives to-day in the determination, on the part of millions

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of his followers, men, women and children, to sacrifice their all, if need be, on the altar of duty. The stentorian Voice, which that great Apostle of the *Sanatana Dharma* raised, and raised so effectively, against priests and castes and creeds, is not hushed. It is reverberating in the discourses, the humble servants of the Samaj are delivering, night and morning, in town and country, here, there and everywhere. The hand that is pouring forth Charity in the orphanages throughout the country is Dayanand's. The hand that is always extended to beckon back the sheep that has strayed away from the Vedic fold and restore it to its loving family is Dayanand's. At every breath, on the happening of every crisis, the body of Dayanand, the Arya Samaj, draws a deep, an invigorating inspiration of optimism. At the next breath, on the passing away of that crisis, the body of Dayanand, the Arya Samaj, throws out the poison of pessimism. At every diastole, the heart of Dayanand, the sustaining organs of Arya Samaj, the various institutions now working, are filled with the youth, the energy, and the enthusiasm of Brahmacharya. At every systole, that youth, that energy, and that enthusiasm are available for the service of humanity, for the service of Aryavarta. Thus we see that the body and mind of Dayanand are as powerful to-day as they were a quarter of a century ago.

The same holds good with respect to the capacity for suffering which this great body of the Sanyasin possesses. Well did Mahatma Munshiram, that embodiment of the living faith of the Aryas, say that the Samaj is a Sanyasin. No doubt, we Aryas are, individually, Brahmacharies, Grihastas, Vanaprastas or Sanyasins. But, in our readiness to sacrifice our worldly comforts (or what an *adharmic* world views as comforts) for the sake of honor and truth, we are all Sanyasins. Though we do not neglect our duty, yet for conscience' sake we are prepared

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to forego its pleasures. One of our earliest lawgivers has taught us,

धनानि भूमौ पशवश्चगोष्टे
भार्यागृहद्वारिजनः श्मशाने ।
देहश्चितायां पर लोकमार्गे
धर्मानु गोगच्छति जीवएकः ॥

'Man, erring man! Do you think your material possessions, your lands, your houses, your cattle, your motors, your carriages; your wife and children, your friends and relations; nay, even your body shall be of any use to you in your life after death? Hearken to what I say! Your wealth lies scattered about on the ground; your horses and carriages remain in their stables; your wife bids you good bye at the threshold of your house; your friends and relations desert you on the burning *ghat*. But never mind them. Are you quite sure that, at least, your body will keep you company. Look! It is just there on the funeral pyre, about to be transformed into a handful of ashes. Now then, what accompanies you? Your guide, therefore, in your further progress is your *dharma*." The lesson so vividly conveyed by the verse quoted above is also the teaching of one of the sublimest of our *Puranas*. I am not here speaking of the 'Pope Puranas,' I am reering to one of the real Puranas, the Mahabharata). Bhagwan Shree Krishna, that organiser, inspirer, leader and councillor of our nation, at the great crisis of our national life in the past, speaks these immortal words to Arjuna, in that Symposium of Aryan Philosophy, the Bhagavadgita.

श्री भगवानुवाच

नैनंछिन्दन्ति शस्त्राणि
नैनंदहति पावकः ।
नचैनंक्लेदयत्यापो
नशोषयति मारुतः ॥

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'Weapons do not destroy it; fire does not burn it; water does not sink it; the wind does not dry it.' This is in fact, the faith that sustains the Aryas, in their work while living; this shall be the faith that shall cheer them up when shuffling off their mortal coil.

After reading what has been written above, the reader will be in a position to understand the character of the organisation, which has been entrusted with the holy work of working out in practice the commands of our Father, who is not only in heaven, but everywhere. His message, as has already been pointed out, consists of Ten Articles of Belief. An exposition of them, in their serial order will now be taken up. That the injunctions they inculcate may be the more vividly impressed on our minds, it shall be assumed that the Almighty is speaking to us in the first person.

(*To be continued.*)

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THE ART OF PUBLIC SPEAKING.

—:o:—

It is with considerable misgivings that I venture to write upon the subject, mainly because the subject demands a treatment which none but an expert in the art of public speaking or a past master in *Oratory* can bestow with perfect propriety. The literature on this subject is considerably large: a large number of treatises and hand-books have been published to teach us the art of public speaking. But there is a good deal of truth in the observation that just as languages have preceded the rules of Grammar, in the same way Eloquence has preceded the rules of Rhetoric. This brings us to a discussion of the saying that " *Orators*, like Poets, are born, not made ". This saying, as I understand it, is not to be taken literally; because if taken in the literal sense, the Epithet of " Art " as applied to Public Speaking becomes altogether unjustifiable. The use of the term " Art " in connection with ' *Oratory* ' signifies that the latter is *a subject of taste* resembling, to a certain extent the fine arts (e. g. music, painting, sculpture, artitecture and poetry) in that *human skill*, as opposed to *nature* is applied to it in the shape of practical rules for our guidance in gaining proficiency in that art. Rules of Rhetoric or the precepts of Public Speaking have a value of their own : they banish a thousand faults which we would have persisted in, without our noticing them. Cold precepts, undoubtedly, cannot make one an impassioned orator, but they certainly prevent an *orator* from making himself ridiculous in many ways. So, when it is said that '*oratory*' is a natural gift, the meaning simply is that no precepts whatever can communicate to one's spirit that *spark of living fire* which is the prerogative of a genuine orator. It is true that Poets and Orators are not manufactured products but' nevertheless, it has to be conceded that *Oratory* is an experimental art as well. Thus we arrive at the dictum that ' nature gives birth to the genuine orator, regular training develops that natural gift and constant practice transmutes that

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gift into polished oratory '. The genuine orator is distinguished by a warmth in his feelings and a divine afflatus or inspiration within him. Ordinary subjects and common place topics assume a sublimity—nay—a wonderful sublimity, when the orator pours them, so to speak, in the crucible of his imagination, fuses them in the fire of feeling, and finally moulds them in accordance with his own sentiments. But now I am considering ' oratory ' specially as an ' art ' : at the very outset I may say that ' constant practice' is the one thing needful. An aspirant after Oratoy must speak as often as he can. A writer likens this art, rightly, to the art of swimming. Just as ' swimming' is learnt by actual experiments in water, in the same way ' speaking ' is learnt by actual experiments before an audience. There are certain initial difficulties in the art; the first and the most terrible difficulty is a feeling of *nervousness*, a lack of self-possession, that ovecomes a would-be speaker when he stands on his legs and faces his first audience. The heart of the would-be speaker sinks and his knees tremble when he stands on the platform and sees lines of listening faces listening to the silence of a tongue-tied speaker. A writer remarks that just as in swimming so in public speaking "there must be the same abondonment to one's own resources, the same recklessness and risk of endeavour, the same determination to ' sink or swim ' in the effort "- This remark is a valuable one; but it should be remembered that learners of both arts should equip themselves with the requisite *resources* before making ' actual experiments '. If there are no resources to fall back upon, both are doomed to ' sink ' in the effort. Now what should be the resource of a novice in the art of public speaking? He should always write out his speech before delivering it. There should not be a sentence uttered that has not been thought out beforehand. By speech, you communicate thoughts to others. What do you expect to communicate if you have no *thoughts* ? Never dream for a moment, that *thoughts* will come of themselves

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when you have begun speaking. It is recklessness of the worst type to think ' what to speak ' after standing up as a lecturer. Learners of the art should not make experiments in extempore speaking, in the very beginning. Those who are extempore speakers are persons who have plenty of thoughts to communicate any moment they like. First, practise ' manuscript eloquence ' if you wish to conquer the initial weaknesses instead of being overcome by them. As to ' extempore speaking ' it is learnt well in Debating Societies, and it depends also on wide reading. A well read man has always plenty of new thoughts for his audience. But it is not *reading* so much as *thinking* which is necessary for Public Speaking. A good memory is also a great aid in acquiring proficiency in this art. But a command of words is essential for a public speaker. *Words* constitute the material of an orator. Just as a sound musical instrument is needed indispensably by a musician, so a rich vocabulary must indispensably be at the command of an orator. Consequently it is necessary for an orator that he should study the best literature— both classical and modern. The expression of thought must be garbed in decent and accurate words. The language of oratory is not the language of daily talk. It is more dignified and consequently more effective and thrilling. We learn from the *Chamber's Journal* that "Bright's great speech of 23rd. Feb. 1855 on the Crimean War, containing the memorable passage— " The angel of Death has been abroad throughout the land; you may almost hear the beating of his wings " — closed with an appeal to the Prime Minister that stirred the feelings of the House of Commons as it never had been stirred within living memory." We learn further that Fox— 'the most brilliant and accomplished debator that the world ever saw ' —was a close student of the classics. As regards *Chatham* we learn that he was " an extensively read classical scholar" and that he " diligently cultivated the faculty of expression by the practice of translation and retranslation." As regards

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John Bright we are informed that he used to read *Milton* every evening regularly. The younger *Pitt* too laboured a good deal to enrich his vocabulary. The language of *Demosthenes* was also unique. As regards our Indian orators of to-day, the language of *Mr. Surendra Nath Banerji* and *Mr. Pherozeshah Mehta* stands apart in splendid isolation; whereas the eloquent language of *Mrs. Annie Besant* has a fascination that is simply bewitching. *Mark Antony's* speech over the body of *Cæsar* students of *Shakespeare* should know, is regarded by those competent to judge as one of the finest specimens of modern oratory.

Excellence of style is another embellishment of an orator. This too is acquired by cultivation. Now we come to another essential of an eloquent speech. By *eloquence* is meant the utterance of strong emotion in correct, appropriate, expressive and fluent language. In short, it is the art which produces a fine, persuasive speech. But how can it be mastered? To command a clear expression, you must have a clear conception. If you wish to thrill the hearers by your speech, you should first thrill yourself by contemplating over the subject. It is impossible to move, without being moved, just as it is impossible to convince without being convinced. So that to command eloquence, feel your subject thoroughly, move yourself before moving the audience and remember that true eloquence does not consist so much in the sublimity of style as in the depth of sentiments. Musical cadences do not constitute oratory; they are spurious imitations of genuine eloquence. The vain attempt of expressing a passion which an orator does not feel, by the intonations of the voice and the forced movements of hands and feet, only makes him appear ridiculous before the audience. Some may object to this and say that there are speakers who can inspire their hearers with a passion for virtue without being virtuous themselves. The reply is that it may be so and often it *is* so; but if there has been communicated a real inspiration, rest assured that the

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sentiment of virtue was the one predominating passion in the heart of the orator at least for the time that he was speaking — however vicious he might be outside the lecture-hall. There are other matters too which require attention on the part of an orator. They are— correct pronunciation, sweet intonation, systematic arrangement of the subject and the cultivation of a dignified, brief and effective style of delivery.

There is another very sensible advice given to would-be orators. Master your theme, first of all, then be master of yourself and finally master the audience.

I have often heard some people advising beginners in this art to take their hearers for a set of fools. But in my opinion this advice is more theoretical than practical. If the audience is supposed to be made up merely of fools, the question arises— are fools the fit persons to appreciate the beauties of an orator? Certainly not. When a speaker delivers his speech it is difficult for and by no means helpful to him to imagine that he is addressing a group of fools or empty benches. He should suppose his hearers to be intelligent beings, having receptive minds, if his eloquence is to be fruitful, otherwise it will be a voice and nothing more.

" Watch men's faces " says *Mr. Winston Churchill*, " and endeavour to realize how much and how little they understand, what amuses and interests them, what moves them to enthusiasm, what leaves them listless or unmoved."

We are informed that of present-day speakers in England, the two most instructive are *Mr. Chamberlain* and *Lord Rosebery*. The former has a " perfect command of simple and vigorous English " and " his lucidity of statement, his power of incisive criticism, his adroitness and readiness in reply make him an admirable subject for beginners to study ". The latter's style is more literary, " full of fine delicate shadings, exquisite word-pictures, verbal vig-

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nettes and humorous sketches pointed by genial satire or epigram ". I may here remark that *India* has its *Chamberlain* in *Mr. Gokhale* and its *Rosebery* in *Dr. Rash Behari Ghosh*; and Indian students would profit a good deal by a study of their speeches.

Now I may touch upon the dangers of manuscript eloquence. The danger is that we might lose the power of a ready reply, and the power of clothing our ideas in suitable words on the spur of the moment. The remedy is, as already suggested, to have an ample vocabulary at our command — which is done by extensive reading. It often happens that a speaker forgets the very preliminary portion of his speech in preparing which he had spent a good long time but if he is self-possessed and does not feel a want of words to clothe his ideas, the whole equipment of speech will be in readiness for him and the missing words will come of themselves at the right moment.

A writer in the *Chamber's Journal* remarks that oratory is born in epochs of intense passion and feeling. Catiline's conspiracy produced Cicero; *Philip of Macedon* produced *Demosthenes*. This is true to a certain extent. The error of the generalisation lies in this that it takes no notice of the fact that real oratory proceeds from a passion within and not without. There may be calmness without and agitation within. Moreover if it be regarded a true standard that " the orator is born not in periods of quiescence and calm but in the throes and pangs of passion and struggle " then we think India shall produce no more orators, because here political agitation is in danger of being proscribed altogether. There may be many causes to advocate many grievances to represent, many matters of national concern, but " *no more harangues* " is going to be the rule. Consequently, we cannot accept such a pessimistic standard. According to that standard, political oratory may vanish from India, but an aspirant for oratory should never think that it consists merely in political declamations — he can

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make experiments freely enough in moral and social fields. Take for example *Mrs. Annie Besant*. She is not a political declaimer and yet she speaks so often and so charmingly as few do. Her eloquence proceeds from a volcanic spring within and does not wait to be stirred by an unrest without.

I will conclude by describing the method of speech adopted by *Dr. John Clifford*, one of the most influential speakers among non-conformist Divines. His method was published in the *Review of Reviews*.

" My method " says he " is—

(1) To master my facts and my line of reasoning as far as possible.

(2) To write out what I have to say as fully as time permits.

(3) To re-write, or as the *Germans* say, re-work the subject.

(4) To 'boil down,' so as to get the briefest analysis of what is to be said-

(5) To resist the temptation to rely upon the written phrase and to leave the mind to act with all freedom and spontaneity.

(6) To make clear to myself the precise character of the result I wish to achieve and then bend all my energies in that direction ".

His advice to public speakers is as follows :—

(1) " Never forget distinctness of articulation. This is a primary condition in effective utterance.

(2) Get a vocabulary, read the best literature and mark all 'elect' terms — terms that give distinction to a sentence and lift it out of the rut of wearisome common place.

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(3) Secure self-command, become self-oblivious by charging the entire mind—the emotional not less than the reflective part — with the subject and with the purpose of the speech.

(4) Incessant and undespairing work is all in all".

Now let me turn to another virtue of oratory. There are many works which a person does experiencing at the same time a sense of pleasure in doing them; but there are few works which enable him to feel the pleasure he has given to others by doing them. It is an orator who reads a triumph in the face of his hearers there and then, when he sees his audience moved and bursting into unsolicited applause. The charm of a speech eloquently delivered resembles the charm of a song sweetly sung. The audience of an accomplished singer, as well as that of an orator, becomes spell bound by the utterance—whether it be in melodious verse or melodious prose. Verily, such is the melody and majesty and mystery of human voice that the world becomes enchanted when it listens to it. Blessed be the man or woman who commands such a voice.

C. P. Singh.

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ANCIENT ARYAS & SOME ASTRONOMICAL THEORIES.

Some of the theories which have been recently propounded by Europeans in the realms of astronomy were formulated by our Rishis when the European nations were not born. Newton is believed to have been the first to recognize the universal force of gravity, but the Indians knew it thousands of years before Newton inferred it from the falling of an apple. The Veda teaches that the diurnal and annual motions of the earth are the functions of the universal force of gravity. How can they recognise Newton as their Acharya when Arya Bhatt has taught that

" आकृष्टशक्तिश्चमहीयत्तयाप्रक्षिप्यतेतत्तयाधार्यते "

the earth posseses gravity for every thing which we throw falls through the agency of this force. The cause of the phenomenon of tides, has been recently discovered by the Europeans, but in the Vishnu Puran we find the following slokas which mean :

स्थालस्थिमग्निसंयोगादुद्रेकिसलिलंयथा ।
तथेन्दुवृद्धौसलिलमम्भोधौवुनिसत्तमाः ॥
नन्यूनानातिरिक्ताश्चवर्द्धन्त्यापोहसन्तिच ।
उदायास्तमनेष्विन्दोःपक्षयोशुक्लकृष्णयोः ॥
देशोत्तराणिपंचैवअंगुलानांशतानिवै ।
अयांवृद्धिक्षयौदृष्टौसामुद्रीणंमहामुने ॥

That in the ebb and the flow tide the water of the ocean is not decreased or increased but only appears to be so on account of the attractions of the moon in its different phases, like the water fuming and rising in a *heated* dish.

Another discovery of modern times is the determination of the solar spots. This is the result of the optical instruments that have been devised by the European scientist. But when we find explicit mention of *Surya*

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Kalank even in some of the Puranas and a somewhat detailed account in the Vrihat Sanhita of the learned BarahaMihir, the irresistible conclusion is that the ancient Aryans *did* posses five optical instruments. The discovery that the earth's orbit is elliptical and the earth's axis is inclined at a certain angle to the line joining the centres of the sun and the earth, which is so absolutely essential in making astronomical calculations is attributed to our Rishis by Professor Colebrook.

The theory of the infinity of the celestial bodies which is believed now a days by the western astronomers was first propounded by our Rishis. The mention of Surya, Maha Surya and Virat Surya is a potent argument for proving that our Rishis were the first to formulate this theory. The theory asserts that just as this earth, its satellites and all other planets of the Solar System revolve round the sun as their centre, so the sun with this Solar System moves as a whole round another sun called Maha Surya, and this in its turn with all its planets revolves round a third sun called Virat Surya and so on. Professor Baily has proved the theory by means of deductive reasoning.

The vocabulary of astronomical terms used in *Arash* astronomy will show what discoveries were made in the science by our Rishis: "ग्रह, उपग्रह,नक्षत्र,नक्षत्र चक्र, राशि चक्र अंश, विषुवरेखा, गोलकार्ध, राशि, उदीचीन राशि, क्रान्ति, केन्द्र, व्यास, सुमेरू, कुमेरू, छायापथ, निर्घात, धूमकेतु, कक्ष, उल्कापिंड, मध्याकर्षण शक्ति, पृथिवी आकृति, ग्रहण निर्णय, सूर्य्य, ध्रुव अर्थात महासूर्य्य, विराट सूर्य्य, मध्यरेखा, तुरीय यंत्र, घटिकायंत्र, देशान्तर घटिका" The mention of these shows, that they not only recognized the science but made a vast progress, which was not even dreamt of even up to the end of the seventeenth century after Christ in Europe.

The last but not the least important theory of modern times is that the planets are worlds and are probably

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inhabited by living beings. This too is the result of observation made by means of the modern optical instruments and the astronomical telescope. But to Indians this must not appear extraordinary for their forefathers were the first originators of this theory. In the Shatpath Brahman Chapter XIV, we find:

एतेवुहीद ꣳ सर्ववसुहित मेतेहीद ꣳ सर्ववासयन्ते तद्यदिद ꣳ सर्व वासयन्ते तस्माद्व सवइति ॥

The suns, the moons, the planets etc. are called *vasu*, and the reason given for this designation is that they are the abodes of life (from the root वसनिवासे).

Now I come to the discoveries which they, the ancient Rishis, had made in the science of astronomy. Let as take the most important of those discoveries, which may be classified under six headings.

1. The shape of the earth.
2. The suspension of the earth.
3. Magnitudes of the earth, moon and sun.
4. Latitudes and Longitudes.
5. The motions of the sun, earth and moon.
6. The Phenomena of Eclipse.

The list though not exhaustive is sufficient for our purpose. We shall take them one by one. It will be well to quote occasionally from astronomical works.

1. The shape of the earth.

In Europe the true shape of the earth was recognized at about the time of Columbus, who in 1492 A.D. sailed for India but by mistake reached America. It is evident therefore that 500 years back few people in Europe knew that the earth was round. Strictly speaking European astronomy began only 500 years ago.

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In the Surya Sidhant we find :—

सर्वतः पर्वताराम ग्रामचैत्य चयैश्रितः ।
कदम्ब कुसुम ग्रन्थि केशर प्रसवैरिव ॥

The earth is surrounded on all sides by land, mountains, forests, and inhabitants, just in the same way as the fruit of *Kadamba* is covered all around by a hair—like covering.

In Nakshatrakalpa, we find :—

कपित्थ फलवद विश्वं दक्षिणोत्तरयोः समं ।

The earth is globulor resembling the fruit of *Kapetha* with only this difference that the Northern and Southern poles are somewhat flattened. This comparison is as exact as the modern comparison with an orange,

In the Surya Siddhant we find :—

अल्प काय तया स्वस्थानात्सर्वतोमुखम् ।
पश्यन्ति वृत्तामप्येता चक्राकारांवसुन्धराम ॥

We men being enormously small in comparison with the earth can see only a small part of its surface, and consequenty instead of seeing it like a globe see it like a disc.

In the Siddhant Shiromoni we find :—

समो यतः स्यात् परिधेः शतांशः पृथ्वी च पृथ्वी नितरां तनीयान् ।
नरश्च तत् पृष्ठ गतस्य कृत्स्ना समेव तस्य प्रति भात्यःसा ॥

Which means the same as the above Surya Sidhanta quotation.

In Zalla Siddhant we find :—

समता यदि विद्यते भुवस्तरवस्ताल निभावहुच्छयाः ।
कथमेव न दृष्टिगोचरंतुरहोयान्तिसुदूरसंस्थिताः ॥

If the earth were flat we should see trees and other things even from a very great distance. Since we do not

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see them we conclude that they are hidden from our sight by the bulging portion of the earth coming between those objects which shows that the earth is globular.

In the Siddhant Shiromani, we have that, when the

धर्म वृद्धिरयाम् पृस्थः क्षयाह्रास उदगतौ ।
दक्षिणेतौ विपर्यस्तौषण मुहूर्त्य यनेनतु ॥
लम्वाधिकाक्रान्तिरुदक च यावत
तावद्दिनंसततंतमेव तत्र
यावच्च याम्या सततं तमिस्रा
ततश्च मेरौ सततं समार्धम ॥

sun advances from the equator towards the North-Pole the day increases and the night diminishes in the Northern Hemisphere; while in the Southern Hemisphere the reverse is the case and vice versa. The day in the Northern Hemisphere and the night in the Southern Hemisphere vary directly as the difference between the sun's declination and co-latitude in the northern hemisphere. And there is six months' day at the north-pole and six months' night at the south-pole. Similarly for the south-pole.

The determination of these phenomena necessitate the knowledge of the spherical shape of the earth.

The most cogent proof of the fact that the true shape of the earth was known to the Aryans even in prehistoric times, is to be found in the connotation of the word, which is applied in the Sanskrit language to the earth. The earth is designated by the name *Bhugoal* which itself shows that the *B*hu is *goal* or the earth is round.

[2] The suspension of the earth :—

The vulgar Hindu notion about the suspension of the earth is that a serpent of one thousand heads is upholding the earth. Some believe this to be the function of an ox; while others believe it to be placed on the shoulders of a giant called Atlas. Such foolish and absurd ideas are exotic to the Arash astronomy. Our astronomy says that

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"भूगोलो व्योम्नि तिष्ठति"

the earth is placed in space. Let us see the scientific significance of this theory. Since all around us we observe the force of gravity acting, it is very difficult to think about it without the idea of gravity or falling. Anything which has no support must fall. This is our every day experience. Consequently we say that the earth must have a support, otherwise it will fall. But the falling of an object is not due to any cause residing in the object, but is the result of some external force which is the attraction of the earth. Hence we see that there is no reason why the earth should fall when there is nothing beneath it to attract, neither it will rise if there is nothing above it to attract. In short motion is impossible in any direction whatever unless some external force is applied. This is the principal of inertia in matter. It is clear then that if we could take away every force from a body that body will remain fixed in space; for there is no reason why it should move at all. This shows that our *rishis* were perfectly conversant with the principles of force and motion, which are now called Newton's Laws of Motion These laws can not be proved either mathematically or experimentally. But the probability of the truth of the laws is found in the fact that up to this time we have encountered no exception to these. On these laws is based the system of Dynamics and on Dynamics is based the whole theory of astronomy. Here we find a proof that our Rishis not only discovered the elements of arithematic, geometry, algebra, mensuration, and trignometry but developed these to perfection; and moreover dynamics and calculi differential and integral were known to them for they could make infinitesimal calculations.

Bhaskaracharya says :—

नान्याधारं स्वशक्तया वियतिच नियतं तिष्ठति ह्यस्य पृष्ठे
तिष्ठद् विश्वंचशश्वत सदनुज मनुजादित्य दैत्यं समंतात

The earth has no visible support [like a serpent or an ox etc.] but is held in space by its own force. And all round it are the habitations of men.

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The last but not the least is the authority of the Veda. We find there "उक्षादाधार पृथिवीमुतद्याम" The earth is described as supported by the gravity of the sun.

Moreover such statements as सत्येनोत मिता धूमि and शेषाधारा पृथिवीति उत्तम ascribe the suspension of the earth to the eternal energy of God.

The word *Uksha* is metaphorically used for the sun for it is due to its heat that the whole water on the surface of the ocean is continually being evaporated which going into higher and colder regions forms clouds and falls in the form of rain. This shows that they, the rishis, knew this fact from very early times. But the modern anglicised Indian who derides the Shastras as full of superstition possesses the high merit of being innocent of all Sanskrit language. He will be astonished to find that even in the Puranas which are generally considered to be a collection of absurdities, the true cause of the rain is given explicitly. In the Bhagavad, when Shri Krishna instructs his neighbours and relatives to give up the worship of the God Indra and to worship the mountain *Gobardhan*, he reasons that it is all nonsense to worship the God Indra, for it is not Indra that makes rain fall but on the contrary it is the heat of the sun, shining continually for eight months which makes the rain fall during the remaining four months of the year.

The word *Shesha* means the remainder- whatever is eft in the end. When the universe is dissolved only God subsists, everything else returns to its origin the prakriti. Shesha is a name which may well be applied to prakriti also. All matter in the process of evolution is changed into some other form, no matter whether it is solid, liquid or gaseous. The next step above gaseous state is ether. The energy is changed into *agni* which comprises light, heat, electricity and magnetism. But what is its primary form during this evolution? We see that we can directly make experiments upon light, heat, electricity and magnetism.

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We can generate, transform conduct these things by chemical and mechanical means. In all the physical forces, there is one and only one which we cannot make direct experiments upon, and that is gravity. Here gravity is not used in its restricted sense, but is meant to comprise also chemical affinity which holds atoms together. In a molecule taken as one system the atoms are revolving in the amptitude of their vibrations under the influence of and controlled by this force called chemical affinity. Again the molecule makes its motions freely independent of these internal motions in it. Similarly the earth revolves round its axis and the moon round the earth. But the whole Solar System revolves round the sun. And this in its turn round another sun and so on. This is the force which is not under our control and upon which we cannot make experiments and therefore is in its primary form. Being in its primary form and the other forces being the modified forms of energy in the process of evolution, it is the remaining part and hence can be called *Shesha*. It is the universal force of gravity under the influence of which this whole infinity of suns, moons and planets is vibrating. It is the manifestation of the energy of the Prime Mover. Kant in his "Metaphysical Foundation of the Sciences" says: "Matter fills a space, not only owing to its mere existence but also to a *special moving force*." This is but the effect of Divine Energy.

We have mentioned four theories concerning the suspension of the earth. The one asserts thar it has no support at all, the other says that it is suspended by its own force, the third ascribes the function to the sun and the fourth one claims the Divine Energy to be the sustainer of all this multitudinous universe. We will take these one by one and show that they do not contradict each other but each reflects the scientific truth of the others.

The first theory that the earth has no support at all means that no force is required for the support of any

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object in space. In other words movement or motion is impossible unless some external force is applied. The theory states and exemplifies the principal of Inertia, which is that a body has no *innate* tendency to change its state of uniform motion in a straight line. It is a particular case of the general law known as Newton's first law of motion, which asserts "Every body continues in its state of rest or of uniform motion in a straight line except in so far as it be compelled by external impressed force to change that state." Moreover it asserts the impossibility or absurdity of any visible support.

The 2nd theory which ascribes suspension to the force of the earth itself, seems at first to be meaningless. Is the force of the earth a factor of the force which supports the earth? This will be seen at once from the fact that the sun attracts the earth and the earth in its turn attracts the sun. This latter force of the earth is referred to in the theory. In other words the theory states and exemplifies the third law of motion that—to every action there is an equal and opposite reaction. It means that every exertion of force consists of a mutual action between two bodies. The motion of the earth round the sun is the resultant of two forces, one of the sun and the other of the earth which are respectively called centripetal and centrigal.

The third theory states that the sun supports the earth. What is said of the above theory applies also to this. The last but not the least important is the fourth one which states that the Divine Energy is the cause of the suspension of not only the earth, but the whole universe. In other words the fixed course through which every plant moves is the result of Divine Energy. Let us discuss this theory a little. While discussing the first theory we have seen that change of state is impossible

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without the application of some external force. Just as matter is susceptible of various changes, but is at the same time indestructible, so is energy or force. (The terms are not used in their exact mathematical sense but denote a general principle producing or tending to produce motion.)

To be continued.

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RANDOM SHOT .

Perils of greatness.

Diogenes would not be Diogenes if he controlled his tongue. He must speak out. His tongue, temper, and imagination must fly off at a mad tangent. With a curl of ineffable scorn on his lips he must needs splutter forth his torrent of invective. Diogenes has a hearty scorn of what is called greatness and a dread of fame. Fame is a white angel but notoriely is a terrible temptress—a siren whose charms lead many a man of intellect and character to perdition and in whose glossy locks are entangled beyond hope of deliverance many brave, stout, and noble hearts. Fame—legitimately won—" points you up to a cold, sparkling, solitary mountain-top away from the world, bids you stay there alone with the chill stars shining down on you. And people look up at you and pass, you are too far off for the clasp of friendship; you are too isolated for the cares of love; and your enemies, unable to touch you, stare insolently by, smile and cry aloud; 'so you have climbed the summit at last! Well, much good may it do you! Stay there, live there, and die thee, as you must, alone for ever" Who would forego the loving clasp of friendship the warm grasp of affection, the mild and indulgent rebuke of love and consent to live in a glare? It is a very foolish and dangerous thing to mount to the top unless one has steeled every crevice of his heart against softer emotions and outward consolation and solace—unless he possesses moral elevation of the soul, a spirit of fire, and a heart of gold. So long as one does not learn to fix his hopes on Divine assistance alone and to think that true happiness comes from within and not from without he will find greatness not a bed of roses but a bed of piercing and pricking nails—of spikes purposely sharpened at the point. For the first few days the blue sky

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will, no doubt, wear a sapphire colour for him and the green grass and foliage will look emerald bright but as soon as he will realize the absolute solitariness of his position he will fume and fret and rage and long for liberty. Although commanding the homage, reverence and allegiance of thousands he must keep his own counsel, bear his griefs with patient endurance and without shedding tears, deny himself the right of yawning and stretching his limbs or enjoying a nap or a *siesta*. He must sit up coldly and rigidly exposed to the gaze of admiring and gaping multitudes who discharge a volley of roses from their popguns every now and then which he must accept with a smiling countenance. But if he makes the least attempt to change his posture from uprightness to recumbence his face is covered with vitriol and pointed and sharp pebbles sent forth from the same instruments. Retreat he cannot for all exits are barred and all loopholes closed up. Get down he cannot for as he ascended stage by stage the ladder was broken into splinters by an automatic and self-acting mechanical contrivance. He cannot averge himself on those who are at once his admirers and persecutors for he has no heap of missiles hard by. His only resource, unless he is strong enough to maintain an erect position, is to throw dust into the eyes of those that are standing below. He must find supports for his body but in such a manner that he may not be detected. His heart cannot but be a burning cauldron of raging passions and rebellious emotions. Being always apprehensive of being found out be must needs paint his face and wear a mask to conceal from the vulgar gaze all outward signs of the storm raging within. He must push back either into the sea of human heads flowing in front or into the dark bottomless pits at his back all those who may be climbing up step by step and trying to reach the heights he has attained. He must needs make faces at the spectral images flitting across the sea of shadows taking them to be his rivals who if permitted to come

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where he is seated will find out all about his devices, contrivances and insidious artifices. This comes of greatness thrust upon one. It brings in its train a host of evils and heart burnings. Can such a state be coveted or desired by any body who values peace of mind above clap-trap and praise of the unreflecting. This is a sort of life which wrenches heart–stings, twists chords, and makes a man heartless, pitiless, remorseless and unfeeting–a victim to what is called the *suave mari magno* feeling. Greatness and fame are welcome when they come unbidden, unsolicited, unsought and in the fulness of time. But they are curses and abominations when they are madly striven after, violently clutched at, and grudgingly parted with. The person possessed with the demon of a desire to become great before his time is a sight to weep at. His features are contorted, his eyes have a glassy and stony stare, his lips remain compressed, his countenance is oftener than not livid, pallid and ghastly, his cheeks are occasionally lit up by a hectic flush and his brow, no matter how expansive it may originally have been, remains puckered and shunken within narrow proportions.

Ambition— the one ruling passion of his life— bears down all before it. He sacrifies his health, wealth, comforts, domestic felicity, filial love and paternal feeling at the altar of the Frankstein raised by him. But the monster lusts after greater sacrifices which have to be made. If they are kept back the demon tears the heart with his sharp claws and eats the scalp of his victim with gusto and keen relish. This unholy ambition has been at the root of the ruin of empires and the destruction of flourishing states' Walpole's ambition was responsible for one unjust war, Chamberlain's ambition for another. Duryodhan's ambition brought about the terrible Mahabharat a Civil War and the ambition of the Raja of Taxilla brought success to the arms of India's first foreign invader. The ambition of Chanakya brought about the fall of the Nand dynasty. Oh evil sprite! What a holocaust of sacrifices hast thou claimed already and

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yet thou art hungry and art constantly crying out for more and more. How subtle is thy influence and how mysterious and incomprehensible are thy ways! Sometimes thou wearest the mask of humility. Thy victim while inwardly hungering after power seems outwardly to spurn it. Thou wearest many disguises to lure the unwary to their doom! Temptress! I once fell a victim to thy wiles and, may be, am still thy slave without knowing it. Self–depreciation is at times as surely a sign of thy portentous and ominous presence as self-glorification. Self-praise sometimes so cleverly wears the mask of humility and so perfectly apes its external signs that it becomes impossible to distinguish between the genuine article and the spurious imitation. Even the study of history sometimes acts as a spur instead of a curb. Prayer—offered in a spirit of genuine contrition–is perhaps the only antidote against ambition.

Diogenes.

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THE SOCIAL ORGANISM.

II.

In our last article we endeavoured to establish parallelisms between *Mukha* and the Brahmans. We hope to revert to this point in the last article of the series. In the present article we shall try to show why the warriors class has been called the *Bahu* of the social organism. In this series we shall have occasionally to employ technical physiological and psychological terms for without doing that we cannot do full justice to the subject. All that we can do for the convenience of readers that have not studied these subjects is to explain them as they occur and to avoid their use so far as possible.

The *Bahu* consists of the arm and the hand. Now the function of the arm in the physical organism is to protect the body from all prospective pain whether apprehended from the operation of extraneous agencies or from the action of the bodily organs themselves. If a blow is about to be struck on the cheeks of a man the arm is there to parry it and to strike back. If a venomous reptile is about to ascend the feet the arm instantly comes to the relief and puts it away. If a worm is crawling on the back the arm immediately finds its way to that part of the body and flings the intruder away. If there is some nervous disorder or a tingling or some other mildly disagreeable sensation on some part of the body the arm will come to the assistance of the ailing part and try to lessen the pain and to prevent its aggravation by scratching or rubbing or the administration of other suitable forms of relief. When there is actual pain the function of *Bahu* is to soothe.

When the head aches the hand is placed over it and

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the pain is a little bit assuaged. When a part of the body is suffering from excruciating, exquisite, and agonising pain it is the hand again which covers it from the attacks of parasites that would fain swarm at that part and taking advantage of its weakness inflict further injury upon it. These functions find a parallelism in the social organism. The primary duty of Kshatriyas it is to protect people, (प्रजाना रक्षणं Manu) to be firm of resolution and cool under difficulties, to be bold and dignified and free from all weakness and fearless in fighting (शौर्यं तेजो धृतिदार्क्ष्यं युद्धे चापयलायनम). Again physiologists tell us that tactilecorpuscles occur most numerously in the papillae of the skin of the palmer surface of the hand, especially of fingertips," and the sense of touch (including that of pressure, heat and cold and pain) is most delicate and acute in those parts of the body where " the deep layer is not a mere flat expansion, but is raised up into multitudes of small, close-set, conical elevations which are called papillae." In the social organism also we find that the Kshatryas are most sensitive and possess in a remarkable degree.

> The will to do, the soul to dare
> The sparkling glance, soon blown to fire,
> Of hasty love and headlong ire.

A true Kshatrya.

> Rights such wrong where it is given
> If it were in the court of heaven.

Who does not know that in the age of chivalry in Europe and in the Rajput period of Indian History brave knights championed the cause of the weak and the oppressed no matter to what nationality they belonged and no matter what dangers the champion had to brave in the pursuit of his noble object. If he once pledged himself to protect a helpless beauty he did it even at the risk of losing his patriomony and head.

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Again the sensation of resistance to effort comes into existence with the exertion of the muscles which raise the arm; and it is the consciousness of that exertion which goes by the name of "the muscular sense"

We need not say that this function corresponds to the duties of true warriors in the body politic. They must needs stand up to resist all pressure and aggression whether proceeding from external foes or from the forces of despotism operating within the state.

Again :—

"The numerous joints of fingers along with those at the wrist, the elbows, and the shoulders give an enormous sweep and a great variety of direction to the movements of the finger tips.

The finger tips are thus admirably adapted at once for dexterity of manipulation, and for delicacy of discernment in regard to geometrical and physical properties of bodies."

This has also a parallelism in the social organism. Corresponding to the sleights of hand, and dexterity of manipulation acquired by a trained hand we have the need of proficiency on the part of Kshatryas in the science of strategy, monoeuvre, and military evolution, and rapidity of movement required on the battlefield. Manu says that the king should be like electricity (अग्नेश्च). Says the same lawgiver. "Let them (warriors) employ all kinds of tactics to ensure their success in battle but let them not perish foolishly like a tiger, who when his temper is roused, exposes himself to the fire and is thereby killed. Let him on all occasions act without guile and never without sincerity, but, keeping himself well on his guard let him discover and ward off the evil designs of his enemy. Let him ponder over the acquisition of wealth like a heron that pretends to be as if in a meditative attitude just before catching fish. Having obtained the necessary

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material and augmented his power, let him put forth his strength like a lion to vanquish his foe; like a tiger let him steadily escape towards his enemy and catch him. When a powerful enemy has come close by let him run away from him like a hare and then overtake him by stratagem. Let not his foes discover his weak points but the vulnerable points of his foes let him himself well discern. Let him hide his vulnerable points from his enemy just as a tortoise draws in his limbs and keeps them concealed from view. Let such a victorious sovereign reduce all dacoits, robbers and the like to submission, by conciliating them, by giving them presents, by turning them against each other. If he fails to restrain them by these means let him do so by inflicting heavy punishment on them."

It is a well—established psychological fact that touch is the most intellectual of senses situated outside the Mukha. Sight is the most intellectual sense. By sight one can take in a whole view at a sweep. By touch the same results can be attained gradually and bit by bit. Says an eminent psychologist.

"In this way great delicacy may often be acquired in perceiving minute differences in the structure of surfaces and the texture of stuffs. It is by this delicate perception that the clothier detects the quality of a cloth, the miller and the flour inspector determine the grades of flour. Marvellous to others, and perhaps, inexplicable to himself, is the accuracy with which a bank—teller detects the presence of a counterfeit among a thousand notes that are passing rapidly through his fingers. An astonishing illustration of the increased sensibility which may be given to touch by the concentration of intelligent attention upon its impressions, seems to be furnished by so called thought—reading. The most distinguished of recent performers in this art, assures us that he pretends to no immediate clairvoyance of another person's

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thoughts, but that in his case thought—reading is simply an exalted perception of touch." He then proceeds to show how the blind can distinguish colours by touch and the three dimensions of space, linear, plane, and cubical extension are revealed to this sense. A blind lady Laura Bridgman could "tell the frame of mind of her friends by touching their faces, nearly as accurately as a seeing person could do." We thus find that what sight can do by analysis touch can do by synthesis. This also finds a parallelism in the social organism. The Brahman's intellect is analytic. He dissects complex problems and solves them. A Kshatriya has to deal oftener with concrete realities than with abstract principles, with persons than with intellectual problems of a higher order.

Just as the hand can perceive not like the eyes at one view but by an acquired instinct, not only delicate shades of colour but even the mood and the frame of mind of persons touched, so a king or a statesman should be able to judge character and to probe motives and intentions by virtue of robust common sense and practical wisdom oftener than by a process of raciotinative reasoning and logical demonstration. Hence it is that persons, however learned and holy they may be, who lack the power of judging men and motives promptly and on the spur of the moment are unfit for executive posts. A general has to decide about his manoeuvres all at once. He cannot wait for the result of the tedious process of reasoning. He must decide by a flash of inspiration and all in a moment or lose the battle. The greatest statesmen and generals of the world possessed this quality in an eminent degree. Macaulay says about Louis XIV. "He had shown in an eminent degree two talents invaluable to a prince—the talent of choosing his servants well, and the talent of appropriating to himself the chief part of the credit of their acts". Sivaji was also possessed

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of quick observation. The same remark is often made about Napoleon Bonaparte.

Just as by means of the finger tips the pulse can be felt and the action of the heart perceived so the king ought to be able to feel the pulse of public opinion and watch the heart—beatings of his subjects. Manu says that a king should be dear to his people's hearts as their very *breath* (अनिल) and able to read their inmost thoughts. Again the same sage lays down that the prominent Kshatriya official called the Ambassador should be able to "read the inmost thoughts of others and to foretell future things and events by observing the expression of their faces and other significant signs and acts." Ramchandra, one of the greatest statesmen that the world has ever produced, possessed these qualifications. Says the great sage Valmiki.

Not rashly swift, not idly slow
His faults and other's, keen to know.
Each merit by his subtle sense
He matched with proper recompense.

We have already remarked that the sense of touch is inferior in intellectuality only to sight and hearing. This is a fact which has been universally acknowledged. Since the time when Anaxagorus declared that hands make man the most intelligent of animals, the proportion between the development of general inelligence and the development of touch in the animal kingdom has been frequently emphasised. Numerous symbolical actions and figurative expressions point to the recognition by even the popular mind of the psychological fact that the hand is the chief organ of active intelligence. Marriage is called in Sanskrit पाणि ग्रहण which means holding by the hand. Knowledge when fully grasped is said to have become हस्तामलक (*i.e.* assimilated as all the properties of an आंवला *i.e.* Phyllanthus emblica are revealed perfectly to the touch of the hand). In the Punjab it is a

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custom that when friendship is to be cemented between two persons one strikes his hand upon the hand of the other. Clever tricks played by a person are called his *Hath Kandas*. Some English expressions— *to be at hand* or *on hand, to be in the hands* or *under the hand of, to lay hands on, hands off ! handy, handsome, handsel, handle handbook, handicraft, manufacture; manual,* proclaim the same truth. It is interesting to note as an illustration of the essential parallelism between *Bahu* and Kshatriyas that in India a Kshatriya is despised by all if he once takes a man under his protection by striking his hand upon that of his *protege* and then deserts him. When the bridegroom takes the vow of protecting his bride he holds her hand in his. The grasp of love and friendship has always afforded materials for the fancies of poets. The superior intelligence of touch is also indicated by the fact that the blind can 'read' raised type by means of touch. "In the annals of the blind," says a psychologist, "we have numerous examples of men and women who, inspite of their defect have pursued with success, not only various branches of science, but also various industrial occupations, which must have involved a wonderful delicacy of touch"

Just as the hands are inferior in intellectuality only to the sight and hearing so the Kshatriyas in the state should be wiser and more intelligent than the merchants, tradesmen, and the menial classes. Though inferior to the Brahmans in the higher intellectual qualities such as the habits of philosophical speculation and metaphysical contemplation they should be wise, sagacious, prudent, foresighted and possessed of tact, penetration, and shrewdness. It is for this reason that Manu lays down the study of the Vedas and the Shastras[अध्ययनमव] as essential though not *the most* essential qualification of a Kshatriya. In the Yajur Veda also it is laid down that the king should be well educated and cultured. When the command of armies has been entrusted to noodles and shallow-pated aristocrats disastrous results have followed.

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Much blame is laid at the door of the "Kshatryas" who committed excesses in the dark days of the French Revolution but it is forgotton that the regiments, which consisted of *Sudras* were officered not by true Kshatriyas but by ignorant scions of " noble " families. Says Taine :" Out of the ninety millions that the maintenance of the army annually costs the state, forty six millions go to the officers, and only forty four to the men, while it is well-known that by a recent ordinance only those who can prove their right to a title of nobility can be admitted to the rank of officers. In no other branch of the social organisation does the inequality against which public opinion has revolted show forth in such vivid contrasts.

For the militia only the poorest classes are available and not a man will enter it willingly. So odious is the service to them that many take refuge in the depths of the woods, whither it is necessary to send in pursuit of them an armed force.

In a certain canton which these years later is to furnish from fifty to hundred volunteers a day young man cut off their thumbs to escape concription ".

Again it is a remarkable fact that even though the hand be bitten by the teeth and be feeling pain on that account it always rushes to the assistance of the latter when they are injured. This also has a parallelism in the social organism. A Kshatriya is enjoined by Manu never to act vindictively after the victory. He is to seat his whilom enemy on the throne, to grant a general amnesty to all non-belligerents and to abstain from plunder, spoliation and general massacre.

The non-belligerents are not to be molested at any stage of the hostilities. All humane laws and chivalrous regulation may be traced to this source.

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The organ of touch exhibits that doubleness which is a charateristic feature of the organs of the higher senses, each hand acting against the other, and the thumb acting against the fingers in each hand. This, also, has its counterpart in the social organism. The army and the navy must act in conjunction if a decisive victory is to be gained and the various divisions of the army must be mutually helpful to one another. Almost all the important victories of England in the 18th and the 19th centuries were due to this cause. Who does not know that the Navy of Japan effected a junction with the army whenever it was necessary to do so and the dazzling victories of the little Japs were, say the military experts, no less due to this cause than to their pluck, heroism and self-sacrifice.

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NOTES.

Sedition in the Sattyarth Prakash.

Attempts have, from time to time, been made to prove that Swami Dyanand's *magnum opus* the Sattyarath Prakash is brimming all over with sedition. Gratuitous assumptions, reckless statements, wild remarks and garbled and mutilated quotations, innuendos and vile vituperation, have been made to do duty for calm and measured presentation of facts and dispassionate presentment of arguments in logical sequence. Our esteemed friend Mr. Madan Mohan Seth M. A. has dealt with the subject so exhaustively that we would only be going over the same ground if we attempted a reply to these baseless charges. The word पादाक्रान्त occurring in the well known passage of the 11th Chapter in which the author indulges in a heart—rending lament over the fall of this country from glorious heights to depths of Cimmerian darkness presents some difficulties to the translator.

As our readers know already Dr. Bhardavaja the learned translator of the Sattyarath Prakash has rendered the word into "Crushed under the heels of." An esteemed correspondant takes exception to this rendering and sets forth the grounds of his dissent in the following note which was submitted by him to Mr. Seth at the latter's request.

"The epigramimatic sense of the passage is softened when we read it with the context. The alleged objectionable character of this phrase is based on the sense usually given to पादाक्रान्त; hence I would attempt to show if its rendering into 'being crushed under the heels of' is correct. पादाक्रान्त is a compound of the words पाद + आक्रान्त. Now to know its correct sense we ought to see what आक्रान्त means. The latter word is a past passive participle of the root क्रम with a prefix आ. Now the whole question will

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be easily solved if we find out in what sense the root क्रम has been used by standard writers when आ is prefixed to it. Panini says 'आङ् उद्गमने' (ज्योतिरुद्गमन इति वाच्यम् Vartika) *i.e* when preceded by आ the root क्रम is Atma in the sense of 'the ascending or the rising of a heavenly body, *i e* आक्रमते सूर्यः the Sun rises; but आक्रमति धूमो हर्म्यतलात् 'the smoke issues forth from the upper terrace.' That is to say that the root क्रम with आ prefixed to it according to Panini means to rise up. In the case of a heavenly body it is Atma, and in other cases it is Pras. Now this sense is not applicable here, hence we ought to look for some other sense of the word most suitable to the context. According to the Dhatookash of Panini, क्रम means 'पादविक्षेप lit: motion of the leg *i e.* to work, to stop to go. The prefix आ means 'up to, towards, all round, a little' etc. hence the past passive form of the root with आ prefixed would mean 'gone a round *i.e.* surrounded; 'gone up to' etc. The former sense is most frequent in Sanskrit literature *i. e.* आक्रान्त विमानमार्गम् (Raghubansh, Sarg 13. 37); the latter sense, too, is not rare which seems to be applicable in our compound of the word. Hence पादाक्रान्त would mean literally 'gone to the feet.' Thus, the whole clause of the S. P. would mean 'unfortunately they are gone to the feet of the foreigners' *i.e* are under foreign yoke.' The fact that the latter is the only sense of the literal translation immediately given before it is more evident when we consider it in the light of Sanskrit literature. For this purpose, we give below some quotations from the Raghuvansha of the great Kalidas:

अपनीतशिरस्त्राणाः शेषास्तं शरणं ययुः।
प्रणिपातप्रतीकारःसंरंभो हि महात्मनाम्॥ Sarg 4, 64.

The rest with their helmets off (in token of respect) besought the shelter of Raghu, (because) the wrath of the great—souled is pacified by bowing down.

आपादपद्मप्रणताः कलमा इव तेरघुम्।
फलैः संवर्धयामासुरुत्खात प्रतिरोपिताः॥ 4. 37.

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They bowed down up to the lotus feet (of Raghu); and, hence, they being installed into their throne, though, pulled down at first from it like a stalk of rice paid him a large tribute of wealth.

These two quotations from the description of Raghu's world victory by Kalidas make it clear, beyond any shade of doubt, that 'bowing' and 'bowest up to the feet' are expression to show humility and subjugation.

Thus, we can say safely that the rendering of the पादाक्रान्त compound into 'crushed under the heels' is incorrect. It is totally unwarranted by Sanskrit Grammar. The learned translator does not seem to have thought that the sense, of a phrase depends chiefly on the verb or some form of it."

PERSECUTION OF ARYAS.

Some wrong-headed officials are harassing Aryas in all possible ways. The old enemies of the Aryas—the priests—finding that the cheer spread on the table of Baal is not quite so appetising and tempting now as it used to be in the halcyon days of old have also resorted to the last resource checkmated popery—persecution and boycott. At Hoshiarpore Aryas have been boycotted for the simple offence that they are bent upon converting cow-killers into cow-protectors and restoring the sheep that have strayed away to the ancestral fold. Such is the gratitude of frail humanity. Aryas have stopped the stream of the conversion of Hindus to Christianity—a stream that had been flowing steadily before the advent of the Arya Samaj. They have received substantial recognition of their services in the shape of stones, brickbats and missiles of various descriptions. At first the Aryas got hard words only and it could be said "Hard words break no bones as sweet ones butter no pars-

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nips " But the recompense that they are getting now will leave permanent memorials of orthodox graciousness in the shape of scars, broken bones, and bad bruises. Conservatism is always blind, unreasoning and foolish. The pillars of orthodoxy at Hoshiarpore vainly think that they can stop the oncoming flood by means of ropes of sand and walls of clay and fetter the flame with flaxen bands. The flood will rush on not heeding these toyish barriers and then bitter disappointment and black despair will find a lodgment in the breasts of our persecutors driving away sanguine hope and cheery optimism. Let our Aryan brethren work on earnestly, steadily, silently and perseveringly "hoping against hope" and trusting that O M the Divine Author of the Holy Veda will convert the black and threatening clouds into a long—expected shower of rain that will irrigate barren fields and soddy soils of rank unbelief and obstinate infidelity and fertilise them to such an extent that at the next harvest we may expect to be able to reap abundant, plentiful and fruitful crops. The sterile and dreary deserts will be converted into smiling and waving fields if only we persevere in the task of ploughing which the weary and the craven persist in calling hopeless. The claps of thunder that are occasionlly heard and the flashes of lighting that are observed now and then only proclaim aloud that the tension to which the electrical mass which holds together the globules of refreshing and life-giving water is subject has gone beyond a certain point and the captive drops will soon be set free to scatter plenty and shower down prosperity. When the hour of triumph arrives the chicken-hearted that are now misinterpreting the Divine Pledges of protection because of the incubus that sits on their breasts will come down to the camp of the victors with an air of shamefacedness shedding burning and bitter tears of repentance, and contrition It is essential that we should pass through this *tribulation* so that the chaff in us may be blown off,

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the husk separated and the grain garnered up for future contingencies. It does not please our Divine Father that we should vegetate in indolence, sluggishness and laziness and lose all vitality and all power of initiative. The hour of trial is at hand! Aryas! Beware and gird up your loins! Will you prove worthy of Dyanand who when stones were showered down upon him declared that he felt as if he was being smothered by a heap of flowers and blessed his tormentors with his last breath. His emancipated and beatified spirit is watching over you and perhaps praying for you! Think of the mighty seer, think of his sacrifice, think of his tapas and we feel sure your puny selves will, if only for a moment, be exalted to elysian and blissful regions and you will feel the breeze of hope and life gently touching your cheeks and invigorating and strengthening your entire intellectual system and moral upbuilding.

THE VEDIC MAGAZINE.

We are sorry to note that notwithstanding vigorous efforts on our part to make the Magazine worthy of the cause to which it is wedded the number of subscribers is very limited. If every one of our constituents takes a pledge to secure at least one new subscriber in this month we hope we shall be able to present more readable matter in a better form by increasing the number of pages without increasing the rate of subscription substantially. We expect that our constituents will not neglect their duty in this matter.

(SWAMI DAYANAND TO JOHN BULL) —"JOHN, JOHN, WHY PERSECUTEST THOU ME?"

John, John, why persecutest thou me? Is it because I am devoted to Truth, Justice, and Righteousness? Is it because I am fighting against falsehood, injustice and wicked-

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ness? Is it because I am warring against superstition, folly, ignorance?

John, John, wherefore dost thou persecute me? Is it because I am outspoken, candid, straightforward? Is it because I am fighting against secrecy, meanness, flattery? Is it because I hate secrecy and love candour?

John, John, whence thy anger and wrath? Is it because my strength consists in the service of fallen humanity? Is it because I am a devoted worker in the cause of the philanthropist and the humanitarian? Is it because I want to liberate mankind from the bonds and shackles of folly, ignorance, and wickedness?

John, John, why sidest thou with the enemies of Truth and righteousness? Thou canst not subdue a noble soul — over that no mortal has power!

John! John! Why persecutest thou me? Thou art a noble fellow at heart but thy intellect is sluggish. Be true to thy higher self and thy history and learn to judge for thyself. Listen not to calumnies and vile misrepresentations. I have always praised thy beneficent work in Aryavarata. Open thine eyes and earn the blessing of a Sanyasin.

A persecuted Arya.

"BLESSED ARE THE PERSECUTED"

My noble brothren of the Blessed Arya Samaj! Are ye persecuted–Are ye wronged? Blessed are ye! for yours is the kingdom of Heaven. Are ye persecuted for truth and righteousnəss? Blessed are ye then, for your spiritual life will be deathless! Are ye wronged for your courage to war against wrong? Blessed are ye, Aryas, for

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carrying light to the benighted! Are ye reviled for your love of injustice and truth? Doubly blessed are ye, Aryas, for your noble efforts! Are ye laughed at for your love of Dharma? Are ye menaced for your nobility? Are ye threatened for your selflessness? Are ye hated for your love to humanity? Are ye scorned for your spiritual. ministrations! Are ye scoffed at for your Divine enthusiasm. Are ye vilified for your love of Veda! Thrice Blessed are ye, noble Aryas, for Heaven will take up your cause! Swerve not from the path of Dharma. Turn not from the path of Righteousness. Be all Love, Piety, Goodness. Remember that the *Atma* is imperishable. Bear in mind that virtuous deeds must bear fruit. Be sure that loving service is the most glorious privilege. Forget not God and His Dharm. He will not only carry ye safe over all evil but also bless ye. It is His will that the Aryas should pass through the fire of suffering so that the dross in them may be burnt away and the pure gold shine with greater lustre. Who is there that can dare to question His Will? He knows best. यदभद्रं तन्नआसुव "Do for us, O Lord, what will most conduce to our well-being.' We will and must bow down to thy August Command.

A Persecuted Arya.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Season.

Now a days the weather is very precarious here. The sky changes its face often like an unsophisticated woman; its look does not always disclose the same passion. The hot days of the season alternate with pleasant rainy days when the sight round the Gurukula becomes attractive beyond description. Nature charms us by her ravishing looks. The hills near our *Kula* bear an inviting appearence like the calm brilliant face of a devotee forgetful of self in exalted adoration. The scenery here is very impressive, especially in the morning and evening when healthy and cool breezes greet us to strengthen our physiques, brace our nervous system and buckle our religious tendencies. The restless stream of the Ganges thundering angrily when the stones at its bed try to resist the flow from the love of their native place, brings to one's fancy boisterous political orators like Cicero in the old Roman days, who would, refuse to be silent even when the excited public thundered and roared.

In the calm silence which usually prevails here in the morning the various cries of different beasts in the jungle and the adjacent hills the joyful chirping of birds of various descriptions and the happy coo-coo of the cuckoo inspire one with the feelings of mysterious awe, wonder, joy and reverence.

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Professor Gupta and Mr. Mukhram.

We are glad to note that our college staff has been increased by the addition of Mahashya Ghanshyam Singh Gupta B. Sc. L. L. B. of the Allahabad University. His College career has been remarkably brilliant. He came to the Gurukula as a visitor but was so much charmed by the institution and felt such a deep sympathy with its aims and objects that he volunteered his services for it. He is withal a very staunch Arya Samajist and is deeply interested in the Gurukula movement. He has begun to teach Physical Science (his own subject) in our college department.

It gives us much pleasure to announce that our School-staff has been strengthened by the addition of Mr. Mukh Ram B. A. who formerly did valuable service to the Arya Samaj as Secretary of the Managing Committee of the Branch Gurukula, Deva Bandhu, Multan. He is a very conscientious man devoted to the cause of the Gurukula and the Arya Samaj. He has commenced teaching Mathematics and Science in the school.

We heartily congratulate the Gurukula authorities on having secured the services of these painstaking and devoted Aryan youngmen.

A distinguished visitor.

This month our Kula was visited by Mr. S. G. Diooskur, M.A, Lecturer National College Bengal. He seemed deeply interested in the institution. He saw everything carefully. He seemed very much pleased at and impressed with our work. For the information of those interested in the Gurukula we reproduce the opinion written down by him in our Log-Book. "I visited the Gurukula Mahavidyalaya with great pleasure. It is a very good institution useful for training of our young boys on purely national Aryan lines. The institution is practically doing a great service to the country. The management seemed very good. The idea which the authorities are trying to imbibe in the mind of the students is very high and noble. I wish every success to this institution. It deserves help from every patriotic Indian."

Mahatma Munshi Ram at Quetta (Balochistan)

Mahatma Munshi Ram has gone to Quetta to recruit his health and will, we think, stay there for about six months. The pressure of work had already told upon his health and if he had not been relieved of a part of his burden we fear the Arya Samaj

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would have had to repent for its carelessness. Consequently it was deemed necessary that the burden of care and anxiety be removed from his shoulders as far as possible. His health is, we are glad to remark, improving now-a-days.

Lala Kedar Nath Thapur,

The Arya Public will welcome the joyful news that Lala Kidar Nath Thapur, officiating Governor of the Gurukula, has almost recovered his health. He has now practically no complaint. He can work for hours without feeling clogged in any way. A little weakness that now attaches to his brain will, we hope, shortly be driven away and the Lala will be perfectly healthy.

Dr. Harishchandra.

For the information of those interested in the Gurukula and especially in the health of the Brahmcharis it may be stated that before this issue of the Magazine is out, Doctor Harishchander will have gone from the Gurukula. He has been working as our honorary medical advisor for about nine months. He has endeared himself to the students by the sympathetic and parent-like care that he took of them. He treated them very lovingly. His devoted service, the careful handling of the physically delicate Brahmcharis and his anxious interest in their well-being, entitle him to the best thanks of the Arya Public in general and the Gurukula authorities in particular. We congratulate our brother on his brilliant and succeseful work in the Gurukula, and hope that the health of our Brahmcharis will always occupy a high place in his thoughts even when he is at a distance from us.

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S. D. NAGRATHA,

Manager, Arya Patrika, Lahore.

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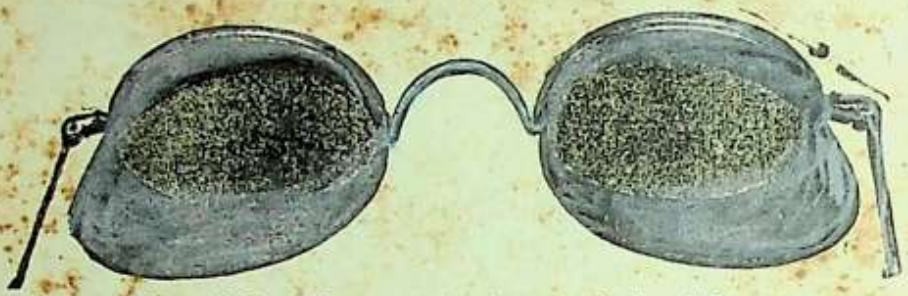

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